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other important "Hilfsmittel". In a few pages (Chapter 3) he suggests the relation of the discipline to other branches of knowledge.

All this is in the nature of information, clearly and attractively presented. Much of the charm of the book, however, lies in the introductory chapter of General Observations and in the addendum of Practical Hints (Chapter 5), where the genial professor puts himself on thoroughly intimate terms with his prospective young 'akademischer Bürger', advising him in all manner of interesting things, from the proper care of the health to the choice of a fraternity. He must win youthful confidence when he describes (page 90) the "leidenschaftlichen Debatten der studentischen Jugend am Biertisch" as "ein köstliches Stück des wahren akademischen Burschentums"; but he follows up his advantage with a timely warning against "jene ewig studierenden Schwätzer über die Methode". 'Wer von der Sache nichts versteht', he quotes sagely, 'redet über die Methode'.

If the author's intimacy with his reader borders on the naïf, what he says is wholesome and refreshing, and the hundred well-written pages on the history of classical scholarship make the little book a real desideratum for the reading shelf of the American as well as of the German student of the Classics.

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JOHN R. CRAWFORD.

THE CLASSICAL WEEKLY has called attention more than once to the Loeb Classical Library (see 5.126-127, 6.82-86). Some of the translations will be reviewed at length in the current volume. At this time I wish to call attention to the translation of St. Augustine's Confessions, in two volumes. The translation made by the Reverend William Watts, and published in 1631 has been revised by Dr. Rouse, one of the general editors of the Library; as far as possible Watts's text has been kept, and where correction of Watts was necessary, his style has been reproduced. Prefixed to the translation are some six pages written by Mr. James Loeb himself, in which he describes in an interesting way the development of his plans for the Library, and sets forth its purpose and its scope. One remark in the translator's preface, that "the style of Augustine, both condensed in phrase and formless in structure, could not possibly be reproduced", I find especially interesting; other translators in the Series may think themselves confronted by a similar impossibility of reproducing the style of the original.

C. K.

CORRESPONDENCE

May I tell my troubles as a teacher of Latin to the readers of THE CLASSICAL WEEKLY and ask their advice? There is one matter connected with the teaching of first year forms which has given me much concern. Often pupils who have had a year of Latin in a High School in one of the States apply for admission to the second year class in our school.

They represent different sections of the country and different methods of teaching first year Latin.

Sooner or later I am forced to give those who come to me an examination involving the principles illustrated in the following questions:

Nom. *arx, sedile, volnus, mater.*

Gen. *arcis, sedilis volneris, matris.*

Give the stem, singular accusative and ablative, plural genitive and accusative, of the above nouns.

Form the nominative singular from the following stems:

oper, virgin, carmin, equit, indic, calcari.

(I try to give nouns that the pupil has never seen).

Never have I found a student who could pass that examination. Those who take it usually say that they never heard of such principles as are there involved. I once offered to help in Latin prose a boy from a Northern High School who was about to take his college entrance examination. He wrote—*um* as the genitive ending of an *i*-stem noun. "But", said I, "you should have known that that was an *i*-stem noun". "How could I know it?", said he, "I have often wondered how one might recognize an *i*-stem noun".

What is the explanation of this state of things? Do the teachers of the country feel that the above questions represent two unimportant details of Latin forms? Yet how can pupils deal with new words in their texts unless they know these principles? How find the meaning of *custodem*, met for the first time, unless the nominative can be formed from the stem? How write the genitive plural of *collis* unless one knows that nouns of this type are *i*-stems? Am I wasting time when I use the recitation period for drill in these principles?

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The following quotations from The Journals of Ralph Waldo Emerson, Volume 8, seem worth while; the first is dated in January, 1853, the other in February, 1855.

When I think of the robust Greek mythology and what a cosmic imagination—I wish to say astro-nomic imagination—they had, a power, I mean, of expressing in graceful fable the laws of the world, so that the mythology is beautiful poetry on one side, at any moment convertible into severe science on the other,—then, the English verse looks poor and purposeless, as if written for hire, and not obeying the grandeur of Ideas.

Greeks. 'Tis strange what immortality is in their very rags; so much mentality about the race has made every shred durable.

We run very fast, but here is this horrible Plato, at the end of the course, still abreast of us. Our novelties we can find all in his book. He has anticipated our latest neology.

The history says, the Romans conquered the Greeks: but I analyse the Roman language, I read the Roman books, I behold the Roman buildings, I dig up marbles in the Roman gardens; and I find Greeks everywhere still paramount, in art, in thought;—and in my history, the Greeks conquered Rome.